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361 etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three
481 children. Persian is read there in addition to Arabic. There is also
another fort containing 300 houses, also called Sarangli, a few hundred
[161] yards from the first. In fact, Darayl, although a small country, is richly
populated.

Sarangli to Pirgutum, a fort, with 300 houses, 2 kotahs kós—thence
2 kotahs kós to Gayál, a fort with 600 houses—all on easy road.

Gayál to Kámi, Fort Tangir, over a high mountain called Kóh-i-
hamm, very windy, and very cold. Water must be taken with one when
starting from Gayál, as none is found before reaching Kámi, a small village
of 20 houses, on the Tangir side. The road for 8 kós is difficult, being
on ascent of 4 kós on each side. From Kámi to Tangir the road is good,
[543] water abundant, and habitations numerous. Kámi fort has 1,000 houses
of Gujars (a shepherd and cowherd tribe that is found following its
[233] peaceful occupation, either as settlers or nomads, in the most dangerous
districts), and outsiders, who are tributaries to Yasin, paying taxes in
gold and kind. There is a direct road from Tangir to Kámi, 16 farsakh—6
kós, plain, with many Gujars, paying their grazing tax in gold; thence
over a small peak, Mayárí, to the plateau of Barzil, 2 kotahs kós. (See
second stage of this route.)

From Barzil to Kámi, over a small mountain. Kámi is a
[314] small fort of Yasin, where [illegible] dress are made to Yasin, Chitrál, Gilgit, etc.
Gold is washed from the [illegible]ahan, which is 3 kotahs kós from Kámi. The
Tangirís are braver than the Darayls and equally religious, having many
Mullas; but the country, though larger, is not so well populated as Darayl,
[62] the people of which are [illegible] rather shepherds than hunters. The Gabir
are the ruling people in Tangir, about 1,000 families, of which you are to
Kámi. They are the ol[illegible] proprietors of the country, and are all Shiás
who now have given up th[illegible]r old enemies to the core, to flesh and soul.

Kámi, over the mountain [illegible] Tirik, called by the Pathans Chanddarán, which
has no snow on the Tan[illegible]ir side, but a snow-covered plateau of 4 kós long
on the Kandúl side. Th[illegible]ese cover a green plain. To the foot of the
mountain Tirik on the Tangir side is 10 kós paths (or good 10 kós, or nearly
20 miles), over a tree[illegible]-covered plain. There over the Tirik pass and
plateau, the road goes along a plain which extends for 15 kós to
[543] Gasmán. There are a [illegible]ew many Gujars along the road. [The road to
Yasin is through the Gu[illegible]ujar-occupied district of Kuwaiyá, belonging to
Tangir. Mulúm is the N[illegible]ajibdam of the Gujars, a brave man.]

361 Gasmán has only 40 [illegible] houses, but the country of Gabirán generally is
508 studded with habitations. The famous Mullah Shirbúlá, a relative of
Rais Khushwaqtia, is a [illegible]ery influential man among Kalmuzis. His wife
is Mullahbiyá, and all th[illegible] Gujars of Kandúl are obedient to him. The
Mullahbiyá are Shins, b[illegible]t Yadkhans also live here. Yadkhans are the
peasantry of Dardistan, [illegible]including Shins, and supposed to be aborigines,
though some derive the [illegible] Yadkhans of Shinas from the white Turks, or
Shins, and others give [illegible] have a Western origin. They have always been
Sunnis. (The Danish [illegible] have formerly Shiahs.) (See detailed account of
Gabirán by one of its N[illegible]ajibs, Mir Shirbúlá, and of Kandúl or Kóh-

When Rajmukhlo left his country, it was governed by a servant of the name of Sukhlani.

The houses are generally built of wood, not here smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Stone houses are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "*kandah*" (reeds), which grow abundantly on the banks of the Lowe.

The *dress* consists of long, flowing *chogahs* (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of felt hat which they call *durmuch*, but lately a kind of shoe is introduced from Kunar, and is called *mojlai*.

The country is connected with Yarkand by two roads; one running through Kuhand and the other through the Pamir.

The above and following accounts were to answer to questions by Dr. Leitner, whose independent researches regarding Kandia in 1866-70 were also corroborated in 1891, and again in 1895, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND TRADITIONS OF GABRIEL.

Position.—A town in *Kandia*, a pass of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Nilab-river), which separates it from Chilas. The country of *Kandia* extends along both sides of the *Khan Chil*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

The site of *Gabriel* is situated two days' march from *Juliti*, in a north-west direction, and is one day's march from *Patan*, in a southerly direction. *Patan* is the chief city of Southern Kandia.

Inhabitants.—The whole tract of Kandia was and was known by one name. They are divided into the following races:—

(1) *Ushi*, the highest, who were pressed to be Quraishes, the tribe of the tribe to which the Prophet Mohammad belonged. (Such Ushi, the Gabriel, and Ghulam Mohammad, of Gilgit, and thereafter Quraishes.)

(2) *Yashkun*, who were call (somewhere Mughals), are inferior to the Ushi. A Yashkun man cannot marry a Ushi woman. Ahmad Shah, the Julkani belonged to this race.

(3) *Dreshgan*, serpentines } In reality these people constitute an
(4) *Juli*, weavers } distinct caste, but all belong to a third,
(5) *Ashiki*, like-tremblers } the Kandia, caste.
(6) *Dim*, musicians
(7) *Gramin*, lowest class.

Origin.—The people of Northern Kandia (Gabriel) are called *Kandai*, and of the southern part (i.e., Patan) *Mori*, as the Chilasis are called *Koli*. A foreigner is called *Farsiwa*, and fellow-countrymen, *Mughlai*.

Religion.—The Gabrielis, as well as all the people of Chilas, Patan, and Palas, are Sunnis, and are very backward in the Shias, who are left [illegible] and live in villages (Shiahs). Mohammad, the Chilasi, has been [illegible]

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat overstocked for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to oust him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punyal, and Gilgit. The principal villages are Bisshar (Ist), five houses; Dardushar (Ist) ten houses, in the Sumargal district; Mankial (Ist), 150 houses; Rachmal (Ist), 120 houses, in the Jaworah district; and Gorjal (Ist), 300 houses. The whole community, including the dependents

valleys of Dundondhal and Kandhari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yasin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandhari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 300 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

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Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Chee,* which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Booreish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afzal Khan, a member of the Booreeahd family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

* Meaning "an impregnable rock."

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the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Lasspoor.

This road runs from the mouth of the Woorshigoom Valley

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133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Mooikho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as in the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanali spur, lies down the Toorikho and Mooikho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-
491 bridges are made of plaited osiers. They are called "*chiput*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large
[131] and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
• 161 and frequent rainfalls. Further to the south the population *increases in density.*

increases in density. Forty miles below Chitral a route leads from the main valley past Ashoret over the Lowari Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Shah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Shah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nowshali, and on the left bank by the small stream below Sano. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihtar, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Dumish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as in the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihtar, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

This estimate does not include the tributary tribe of Burgulli Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and argument of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar Chitral is constantly pronounced and written Chitre and Chitial. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*, in this way Kumar becomes Kumal, Panjkorah Panjkolah, the Lowri Pass the Kowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Khe, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Durosh, and have penetrated across the watershed as far as Chasht. They call the country also Khe, dividing it into different sections under the names *Tsurikho* (*Upper*), *Munkho* (*Middle*), and *Ludkho* (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnya, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryal, Shird, Durkhand, and Shohand. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—Rawlinson's *Ancient Monarchies*, Vol. III. p. 100.

[2] See Appendix B.

174 overcoming their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

181 It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the 161 south and west the Pathan, from the east the Tartar, and in a less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Panjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increase, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Shemaichia of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus montana* at 11,500. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages here, with no trees round them. Then, at Hatú, are some apricot trees; at the next place are some small walnuts; while at Chogám, which is 9300 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The Chilásis are a Dárd race inhabiting a long valley on the west of Diyámir or Nanga Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Nának Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatú Pass and Diyáyo. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeri Pass. The Dográs were in great straits for provisions, as the communications were

are well kept up, but they at last took the chief strongholds of the Chilâs, a few two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; so late as 1889 some half dozen of those escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâs into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tombling, a village under Nanga Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come to exchange.

It is curious that while the people of Astor are all rulers and keep many parties, those Chilâs have come, and they used not to attempt to take away any they met with in their raids.

The Astor people, who now in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Dras also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Dalits, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nanga Parbat. Just beyond the last village, Tombling, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality exist as there expressed. I have made the correction, so far as I could with certainty, to the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Baltit districts: these, though, I was able to detect then, I had not time to rectify; as they have been allowed to stand in order as to the Government Map.

duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahoor*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist sculptured carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam Khan, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhans. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a horrible warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rās of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century an Iral Khan giving a Rās to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmir. The history of Astor, or, as the Dogrās call it, Haramu, is intimately connected with that of Skārdu. Some three hundred years ago Ghāzi Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Punial, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rās of Astor is the lineal descendant of Ghāzi Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the devastating slave-raids of Chilās.

The Wazārat contains 164 villages, and the population, according to the Census of 1901, is 60,883. The pressure on the cultivated area is great, the density being 1,035 persons per square mile. The people of Astor and Gilgit would be

The people.

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name of lines of mountains, merely received the word "hills," for with one or two very rare exceptions, mountains, and certainly mountain ranges, are never named in this part of the world. In this way one can understand the adjective passing into a name. At the same time it is difficult to account for a man like Gardner, who, living as he did as a native among natives, must have talked Persian perfectly, being taken in in this way, and it seems not unlikely that the word "Bolor" may be the corruption of "hills," picked up by the non-Persian-speaking population from their Persian-speaking superiors, and applied to definite tracts of country north of the Hindu-Kush. The corrupted word might well, under these circumstances, have come into general use among all classes to express the highlands, which would explain its use by Marco Polo and later travellers. Personally, I never heard the word "Bolor" applied to any tract of country, but I never crossed the Hindu-Kush, and to a region north of Hindu-Kush alone was the name applied by Marco Polo and Gardner.

My time at Gilgit was too much occupied by my multifarious duties to enable me to study the race and language questions, but I was naturally constantly in contact with the people, and gained a very fair knowledge of their peculiarities. There is no doubt that the Shins are a dying race: in Chilas their numbers have dropped with dreadful rapidity during the last few years; it is the same lower down the Indus valley, and in Gilgit they are being gradually supplanted by immigrants. They are unenterprising, wanting in stamina and in perseve-

CHAPTER I—DISTRIBUTION AND MOVEMENT OF POPULATION

The greatest increase in population has taken place in Sub which registers a percentage of 22·7 increase over the last Census while Chitor on the other hand shows a 9·02 per cent. decrease. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 3·16 persons or a variation of −·002 per cent. In the bilateral discussions therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register abnormal increases. The causes of variation have been explained by the Political Agent Lieut in the following words:—

"All districts show an increase except Nagar which shows a decrease of 3%. The increases are attributed due to the health spent 3% of the past 10 years years and scarcity having now that not followed such epidemics of influenza in 1918-1920. Nagar, however, is undoubtedly showing the opposite effect as regards population—upon land and living conditions. Moreover, the influenza epidemic in 1918 took large toll of life as the death of Nagar in 1918."

(2) General.—Having attempted to offer a detailed analysis of the growth of population in the different Administrations, Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the fluctuating conditions of the decade responsible for producing such larger demographical results, it seems a sure sign for us to take stock of the position and to bring the scattered data and arguments to a focus to enable proper appreciation into the most intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is shown as per with the All India variation (The divisional variation in the State being 9·6 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the distinct, hallmarks, totally and well distributed mutual causes for certain bad years of scarcity in the Mirpur and to some extent in Kathua, district, bringing good harvests in no case effected a considerable improvement in the economic condition of the agriculturists and highly favoured the growth of population during the last ten years.

Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemics of influenza which during (1911-1921) inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and communication of experience readily avail of the medical help and do a great deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable reaction for rapid multiplication. Extension of vegetational facilities causing a considerable enlargement in the cropped and irrigated area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Jhelum Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. Apart the developments of some of the industries and inventions provisions of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere present him was a magnificent means of effective industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1931. In this connection it may be noted that the economical shadow and the political agitation in the State which created an unrest air throughout the country commenced in July 1931 i. e., after the close of the decade 1921-1930 which alone is under review in the report.